

Original Article**Optimization Of Islamic Counseling And Understanding Of Well Being in Reducing Anxiety and Stress In Face-To-Face Learning After The Covid-19 Pandemic**Anniez Rachmawati Musslifah¹¹Psychology Study Program, Sahid University, Surakarta, and Doctoral Program in Psychology of Islamic Education, University of Muhammadiyah Yogyakarta, Indonesia**ARTICLE INFO****Article History:**

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ABSTRACT

Background: This paper aims to find out the influence of Islamic counseling and understanding of the concept of well-being on reducing anxiety and stress in student guardians since the start of face-to-face learning after the decline of the Covid-19 emergency..

Methods: This research is quantitative research with a quasi-experimental approach. A total of 32 respondents were taken using convenience sampling

Results: Understanding wellbeing showed a decrease in anxiety rate of 14.5%, while stress showed a 12.7% decrease. Islamic counseling showed a decrease in anxiety rate of 17.8%, while stress showed a 16.4% decrease. Student guardians given both treatments, Islamic counseling, and well-being comprehension showed a 12.7% reduction in anxiety and a 7.08% reduction in stress. The results showed that Islamic counseling is significantly more beneficial in lowering anxiety and stress than providing an understanding of wellbeing.

Conclusion: The provision of Islamic counseling in this study showed more success rates in reducing anxiety and stress in student guardians compared to providing an understanding of the concept of wellbeing. The decrease in anxiety and stress was higher indicated by subjects who received both treatment, Islamic counseling, and the provision of understanding of the concept of wellbeing

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Introduction

The Covid-19 pandemic significantly affects a person's subjective well-being in living their daily lives. Psychological well-being or Psychological Well Being is essential during the current Covid-19 pandemic. Achieving psychological well-being and happiness is one of the keys to dealing with Covid-19. Psychological well-being since the Covid-19 pandemic has Decreased. This is related to the mental health of someone who participates—shaken during the Covid-19 pandemic. Covid-19 (Coronavirus Disease 2019) is a virus transmitted by attacking the respiratory system and caused by SARS-CoV-2. The virus was first identified in Wuhan City, Hubei Province, China, on December 30, 2019, in people experiencing pneumonia. Infection of the SARS-CoV-2 virus into the human body can result in lower respiratory tract infections and develop into severe acute respiratory syndrome, some organ failure, and even death. The incubation period of the virus is 14 days. The source of the host is thought to be animals, especially bats. It is related to a wet market that sells fish, marine animals, and other animals in the Wuhan market. On March 2, 2020, the President of the Republic of Indonesia, Jokowi Widodo, announced that two Indonesians had contracted the coronavirus, namely a 31-year-old woman named Sita Tyasutami and a 64-year-old mother named Maria Darmaningsih. The first case allegedly stemmed from Sita Tyasutami's meeting with a Japanese citizen living

in Malaysia at a dance club in South Jakarta restaurant on February 14, 2020.

Some of the steps taken by the Indonesian government to reduce the transmission of the coronavirus are implementing lockdown systems in various regions, implementing a work from home (WFH) system, large-scale social restrictions (PSBB), implementing restrictions on community activities (PPKM), and socializing physical distancing to be able to stop the transmission of the coronavirus. Learning in schools is also enforced online or online through video calls, learning applications, or social media. Online learning causes anxiety for students due to heavy learning tasks and also anxiety about learning achievements. During distance lectures, students have difficulty understanding the lessons given. Monotonous learning online makes students quickly feel bored and also sleepy, which makes students experience a decrease in interest and concentration in learning. Therefore, it can cause stress in students and also anxiety.

Anxiety or anxiety is one form of individual emotion concerned with the presence of a sense of being threatened by something, usually with a threat object that is not so clear (Mukholil, 2018). Stress is when the individual is forced to act and cannot accept mental tension. In other words, stress means re-adjusting the individual to new situations and conditions. Whenever changes occur in life, the individual is faced with stress (Nur & Mugi, 2021). In Al-Ghazali's view, happiness or happiness refers to the term sa'adah, which relates to the two dimensions



of existence; the world today and the afterlife. According to him, happiness is a state of calm, peaceful soul without any shortcomings. The peak of happiness can be achieved by a person when it comes to God's makrifat. The happiness of God's makrifat can be described as the happiness of the eyes when they see something good when the ear listens to beautiful things, and so on (Arroisi, 2019). Based on this description, this paper seeks to explain the influence of Islamic counseling and understanding of the concept of well-being on the decline of anxiety and stress in the guardians of Muhammadiyah 11 Surakarta Elementary School students.

Method

This research is quantitative research with a quasi-experimental approach. A total of 32 respondents were taken using convenience sampling to see the influence of Islamic counseling and understanding the concept of well-being in lowering anxiety and stress. The instrument uses a questionnaire given to the patient. This research has had a health research ethics test.

Results

Table 1. Quasi Experiment Statistical Test

ISLAMIC COUNSELING		ISLAMIC COUNSELLING AND WELL-BEING UNDERSTANDING		
VARIABEL	P VALUE	VARIABLE	SD	P VALUE
Anxiety	0.037	Anxiety		0.000
		Anxiety levels	3.094	
		Normal	3.339	
Stress	0.032	Stress		0.000
		Stress	4.078	

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Levels	
Normal	4.948

Understanding wellbeing showed a decrease in anxiety rate of 14.5%, while stress showed a 12.7% decrease. Islamic counseling showed a decrease in anxiety rate of 17.8%, while stress showed a 16.4% decrease. Student guardians given both treatments, Islamic counseling, and well-being comprehension showed a 12.7% reduction in anxiety and a 7.08% reduction in stress.

Discussion

Anxiety is the fear or worry of specific situations that are very threatening that can cause anxiety due to uncertainty in the future and fear that something terrible will happen (Asrori, 2015). Anxiety is divided into two types of anxiety: mild anxiety and severe anxiety. Mild anxiety is divided into two categories: mild for a while and light for long. This anxiety is very beneficial for developing a person's personality because this anxiety can be a challenge for an individual to overcome. Mild anxiety that appears briefly is anxiety that naturally occurs in individuals due to threatening situations, and the individual cannot cope, resulting in anxiety. This anxiety will be beneficial for individuals to be more careful in dealing with similar situations later in life. Long mild anxiety is anxiety that can be overcome, but because the individual does not immediately address the cause of the emergence of anxiety, then the anxiety will settle for a long time in the individual. At the same time, severe anxiety is

anxiety that is too heavy and deeply rooted in a person. When a person experiences this kind of anxiety, he usually can not cope. This anxiety inhibits or harms the development of a person's personality (Fitria, L., & Ifdil, 2020).

The problem requires a settlement, both by himself and others, through the service of bandages (counseling). In the life of religious communities, religious counseling (Islam) encourages the community to do things, determine the direction and purpose, select the actions to be done, and examine people's attitudes toward doing. Religion as a form of belief in something supernatural will accompany society in the scope and scope of life, become meaningful values, and impact daily life. Religion can serve as a beneficial intrinsic motive, including for mental therapy and extrinsic motives, to fend off the harmful dangers of the global era currents (Akhmadi, 2016). Therefore, the theme of Islamic counseling, optimization of Islamic counseling, and understanding of well-being is essential in reducing anxiety and stress in face-to-face learning after the Covid-19 pandemic. Islamic counseling is counseling process-oriented to the tranquility of human life in the afterlife. The achievement of peace is through a self-approach to God's protection. Sakinah therapy will lead individuals to be able to solve the problems of their lives. Strictly Islamic counseling is a process that leads to actualizing the happiness of worldly life and the afterlife. These principles, at the same time, distinguish the concept of Islamic counseling from the concept of

counseling resulting from Western and empirical knowledge. Characteristic Islam attached to the word counseling is not just a meaningless label but a word that complements and perfects the counseling itself (Abdurrahman, 2019). Islamic counseling is to provide awareness to the consumer in order to maintain his existence as a creation and creature of Allah, and the goal to be achieved is not only for the benefit and interests of worldly life alone but further than that is for the benefit of a more eternal and eternal ukhrawi (Afifa & Abdurrahman, 2021).

Islamic counseling is an activity carried out by a person in order to assist others who experience spiritual difficulties in their living environment so that the person can overcome it himself because of the realization or surrender to the power of God Almighty so that it arises in his person a light of hope for the happiness of life now and in the future (Alwi, 2018). Islamic counseling has its own rules. Addressing individual problems is more directed to Islamic values by studying religious science so that the individual will feel calm in his soul and heart. It will produce the right mindset for the problem. Islamic counseling seeks that every individual who becomes a client can develop his ability in terms of mindset, responding to problems, thinking about and managing a targeted future according to Allah's instructions to get ease in the world and the afterlife. Activities carried out by individuals to improve their abilities and nature as Muslims increase their talents. Therefore Allah

gives humans the form of reason, heart, and human willingness to change following Islamic sharia so that humans are on the path of truth (Kuliyatun, 2020). The normative basis or foundation of Islamic counseling theory is the correct foundation of how the counseling process can go well and produce positive changes in the client. As about the way and paradigm of thinking, how to use the potential of conscience, the way of feeling, the way of belief and acting based on divine revelation and prophetic paradigms, namely the Qur'an and al-Hadith (Mukhlas & Sofiani, 2021).

Well-being is a positive state that allows a person, group, or country to prosper (Desi et al., 2017). Subjective wellbeing is a term that is closely related to happiness (happiness) (Dewi & Nasywa, 2019). The word Well-Being means good conditions in life, happy, healthy, or prosperous conditions (Manita et al., 2019). As a follow-up to Ryff, Kyle argues that to achieve well-being, people must function effectively concerning challenges and social tasks (Ng & Fisher, 2013). The main aspects of well-being are life satisfaction, life evaluation, and domain satisfaction (Tov, 2018).

Individuals with a high psychological well-being display happiness, feeling capable, supported, satisfied with their lives, and so on (Hartato et al., 2017). Subjective well-being is also associated with stress levels, where individuals with high levels of stress have low levels of happiness while individuals with low-stress levels have high levels of happiness. A person with a high subjective well-being level can

regulate emotions and deal with problems well. Conversely, people with low subjective well-being levels tend to feel unhappy and full of negative thoughts and feelings that cause anxiety, anger, and even the risk of depression (Dewi & Nasywa, 2019). Subjective Well - Being consists of cognitive components and affective components. The cognitive component is an individual's evaluation of the extent to which their life corresponds to the ideal expectations or standards that the individual has. Individuals with a high cognitive component can evaluate that their expectations, desires, and standards are following their current living conditions, indicating a person's life satisfaction. Affective components are positive and negative feelings experienced by individuals, individuals who have a high affective component in general feel positive feelings than negative, and vice versa (Atmadja & Kiswantomo, 2020).

Happiness is one of the concepts of positive psychology and has become one of the indicators of subjective wellbeing (Zulkarnain & Fatimah, 2019). Al-Ghazālī constructed two views on happiness: the happiness felt by the body and the happiness felt by the soul. The nature of body happiness is changing and rapidly damaged, while the soul's happiness is eternal. A body no different from the material world will derive its happiness from the world's life, while the eternal soul will obtain happiness from an eternal form of life, from the world to the afterlife. Al-Ghazālī's concept of a purpose in life that prioritizes the afterlife does not mean that he rejects the existence of world happiness. He stated that



man's goal is to achieve the happiness of the world and the afterlife, while the ultimate goal is the happiness of the afterlife. This second happiness is more important because it is eternal (Habibi, 2016). According to Imam Ghazali, the source of happiness comes from two elements. The first is a spiritual element of perfect reason and knowledge, self-esteem, courage, justice, physical condition, and elements from outside the body (Tualeka, 2020). Al-Ghazali suggests that happiness is when the man has subdued his animal lust. Humans will be of excellent value if they can discipline themselves with kimiya' alsal'adah, which will raise the level of animals to the level of angels. In the absence of happiness, it is inevitable that human life will be harmful because it is not accompanied by consciousness as a creature that depends on the perfect substance (Masruroh & Milah, 2021).

Conclusion

Islamic counseling supports a problem and is carried out following the rules of Islamic teachings. At the same time, well-being understanding provides information on comfort in a situation without further assistance. The provision of Islamic counseling in this study showed more success rates in reducing anxiety and stress in student guardians compared to providing an understanding of the concept of wellbeing. The decrease in anxiety and stress was higher indicated by subjects who received both treatment, Islamic counseling, and the provision of understanding of the concept of wellbeing.

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